

A  
S E R M O N

Preached at the  
F U N E R A L

Of the Honorable

Sir ROBERT LEICESTER of *Tabley*, Bar<sup>r</sup>.

At GREAT BUDWORTH in the County  
Palatine of CHESTER, *July 11. 1684.*

*W. H. H. H.*

B Y  
E. FORENESS, Presbyter of the Church of  
E N G L A N D.

*Bene agere, & malè pati, Regium est, & Regiorum.*

L O N D O N,

Printed for Peter Swinton Bookseller, and are to  
be sold at his Shop at *Knutsford* in *Cheshire*,

MDCLXXXIV.

SEBASTIAN

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To the truly Religious and Honorable  
Lady, the Lady Leicester.

Madam,

**T**HE near Interest you had in Sir Robert, and the deep concern you have for his Memory, together with your Generosity and kindness to my self, give you a just right to this Sermon, or, as some would have it called, Panegyrick; but be it Sermon, or be it Panegyrick, I humbly offer it to your Ladyship, being encourag'd by several worthy Gentlemen, to think that it may in some measure contribute to his Honor for whom it was preach'd: Not as if I could gild the Beams of the Sun, or add any thing to his Lustre and Brightness, but only disperse the Clouds that hang about him, and let the World see, that notwithstanding the blackest aspersions, He was a truly brave and glorious Person, one that serv'd his Generation, in serving his Church and his Country. I am sufficiently sensible that hereby, by vindicating him, and at the same time vindicating the Church and Laws, I expose my self to the violence of an envenom'd malicious Party, who abhor both our Church and Law, and can endure to hear well of no body, except one of their own Dissenting Nation, much less of him who made his business to stop their Current of Schism and Faction. But I thank God, I have arm'd my self against their keenest Assaults,

## The Epistle Dedicatory.

Saults, am resolv'd to stand my ground, maintain my Post, and for no Calumnies desert the Cause of the Church of England; a Cause I have always lov'd, joyc'd and glory'd in, ever since I understood it, and shall never be afraid to own, and to the utmost of my Power assert against all Adversaries whatever. And, Madam, the Objections against the Church of England are so little, vain and trifling, that even I am able to answer most of them, and upon that account, have been astonish'd to see so vast a Schism built upon so small and sandy a Foundation: Though now I confess, being somewhat better acquainted with the World, I scarce wonder at any thing, but an honest, true, upright Son of the Church, in the midst of this lapsed and untoward Generation. I know and am glad there are a great many that are such, but yet they are few in comparison of the opposite numbers, at least the adverse Party make a greater noise, keep a greater coil, and render themselves more notorious amongst us. The time was, when the Church flourished in Peace and Piety; and the time was, that a Petition went up from this County for the continuance of Episcopacy and Liturgy: But alas! the late times shed such Seeds of Schism and Rebellion, as have almost choak'd all the Principles of Loyalty and Religion; and I do not know any way, upon the most deliberate consideration, more likely to retrieve them, than a due Execution of the Laws. Did men dissent only out of a Principle of Conscience, and did they only dissent, and their Practices were not so dangerous and Tumultuous, were they modest and humble and peaceable; did they

not



## **The Spirit of Inquiry.**

not revile their Governors, defame the Government, and vilifie  
may damn all that any way oppose them; did they not herd them-  
selves into parti cular Associations, maintain their clan-  
destine Assemblies and Cabals, in defiance of the known  
Laws of the Land, and to the terror of the establisht  
Government: No body would hinder them from enjoying  
their own private persuasions; for we pretend not any force  
upon the minds of men, but all we desire is to hinder the Pra-  
ctices of men of evil and mistaken minds. The Laws indeed  
were made in Terrorem, as the Phrase is, and the Magi-  
strate did not primarily design the Penalty but Obedience. But  
we must have a very mean opinion of the Wisdom and Policy of  
our Law-givers, at least they must have a very mean opinion  
of us, should they tell the World, that they set up their Laws  
only for Mornos or Scare-crows to fright Fools and Children;  
no doubt they were design'd not only for Terror but Execution.  
And though it be the opinion of some, that to put the Laws in  
execution against Dissenters at this juncture, will weaken the  
Protestant Interest, I am so far from that opinion, that I think  
quite contrary, viz. that an Impartial execution of the Laws,  
instead of weakning, would prove the best, if not only means  
of securing the True Protestant Interest, and is more likely to  
keep Popery out of our Nation, than the sharpest Bill of Ex-  
clusion. I say the truth in Christ, I hate not, I abhor Popery  
from the very bottom of my Soul; I look upon it as the greatest  
Corruption of the Christian Religion in the whole World; and  
rather than subscribe to it, I would, by the assistance of God, un-  
dergo a thousand Deaths. But then on the other hand, I would

not

## ~~The Spanish Despatch~~

not fly from Satan, to run to the Devil, that is, fall into a like, or as great an Evil: Though I hate Popery, yet I hate also Enthusiasm; and indeed the Religion of most of our Dissenters is neither better nor worse than a kind of Enthusiastick Frenzy, their sense of things is lamentably Fantastick, indistinct, and confus'd; and I can make it appear, that they agree with the Romanists in more and more material things, than the Church of England does, notwithstanding its pretended inclinableness to Popery. And there is one thing especially, wherein they joyn Lips, and most sweetly kiss one another, and that is their opposition to the Civil Magistracy: for I never yet met with any, who had entertained wrong Notions about Religion, who had very right ones about Government; and I know not how it hapens, but so it is, that those who are Enemies to our Church, are generally no great Friends to our State.

Madam, Your knowledge and understanding, known to all that know you, will sufficiently vindicate me from being thought impertinent or pedantick in writing after this manner to your Ladyship; besides your own Natural Improvements, you had the happy advantage of Dear Sir Robert's Conversation, by all which you may be well allow'd a competent judge of these and greater matters.

I shall not, however, detain your Ladyship much longer than while I speak something about Absolution. That the power of remitting and retaining sin is invested in every full Minister of the Church of England, cannot be deny'd by any that are of our Church, it being clear from the form of their Ordination.

## The Epistle Dedicatory.

Ordination: for instance, when I was ordain'd, the Bishop, together with the Presbyters then present, laid their hands upon me, the Bishop pronouncing these words. Receive the Holy Ghost, for the office and work of a Priest in the Church of God, now committed to thee by the Imposition of our hands, **Whose Sins thou dost forgive, they are forgiven, and whose Sins thou dost retain, they are retained,** &c. And in order to the due execution of this Power, we have a direct and positive and authoritative form of Absolution prescrib'd us in the Office for the Visitation of the Sick, which was the form I used to my deceased Friend, and which has occasion'd so much clamour against me, that I have been posted up for a Lying Priest, a Villain, and one that had taken upon me the Pope's Office of pardoning sin; &c. whereas I did no more than what was allow'd of by our Church, and shall be ready to assert agreeable not only to Ecclesiastick but Scriptural Canons. There are, Madam, a sort of People, that take a strange kind of delight in damning men, and sending them in whole Shoals to Hell. Lewis du Moulin a fam'd Independent Doctor, has, not long ago, writ a Book to prove, that not one in a 100000, nay probably, not one in a Million since Adam shall be sav'd. For my part I can perceive no great pleasure in taking the Devils office out of his hands, in tormenting mankind and frightening people out of their Wits: I would send as many as possible to Heaven, and as few as may be to Hell; and should the Dissenters themselves express the least sorrow and repentance, though at the latest gasp, I should leave them to the Mercies of  
of

## The Dedicatory.

of God, and be loth to doom them to this baleful endless state of misery. I know full well the weakness and imperfections of Humane Nature, and think it far more agreeable to the Rules of Christianity, to compassionate, than superciliously to censure and reproach them, much more upon their account to myrder men to all eternity. But, Madam, let others think or speak as they please, I make no question of the happiness of your Beloved Husband, and that as I upon good grounds absolved him whilst alive; so his Absolution has taken effect, and that he is in a blessed state and condition. Let not then the mad zeal of raving Enthusiasts, nor the rudeness of a profligate sort of Atheistical Ruffians, discompose the calmness of your mind, but as you have manifested your Virtues in bearing up with a Christian fortitude under this heavy Calamity, so lose not your Honour in being concerned for the Indignities of the Rabble. For though at present there be something of Night and darkness at Tabley, it will not be long before it vanish and disappear into Light and Glorious Day. God has blest you with a most hopeful Issue, wherein you will soon find all the Virtues of their Ancestors, with more of their own, and whilst you have them, you have not lost their Father. And that Almighty God would grant that you may long live to enjoy and see them and their Children walking in the Truth, of use and Ornament to their Country, together with my Devotions for the happiness of your Soul; shall be part of the daily Prayers of Madam,

Your Ladyships much obliged Humble Servant,

E. Foreness.

Acts

on which, and who! must be of the



Acts xiii. 36.

*For David, after he had serv'd his  
own Generation by the will of God,  
fell on sleep, and was laid unto his  
Fathers, and saw corruption.*

**N**Ever any man more unfit to  
preach upon this *sad Occasion*,  
and never any man more will-  
ing to do Justice to the Truth,  
and to the Memory of the Dead: If I should  
let fall some Tears for the loss of this  
**Great Man**; it is no more than what our  
Saviour did, who wept at the Sepulchre of La-  
zarus. And they must be worse than Jews,  
who will not pardon this weakness, or  
make any other Construction, than what  
they did upon our Saviour's Tears, **Behold  
how**

**how he loved him!** and who, that really knew him, could ever but love him, a man of that *modesty*, of that *gentleness*, of that *uprightness*, *justice*, *generosity*, that were enough to have won the Hearts of all Mankind?

But I am already running from my Text, though not very far: for if ever any Text was proper and applicable to a Funeral, I am sure this is; for though he was not David a King, yet he was one that lov'd the King, serv'd his Generation, **and that according to the Will of God too,** is fallen asleep, and now to be laid to his Fathers, and must see corruption.

What I have to say in general from these words, shall be to show you,

First, *What it is to serve our Generation.*

Secondly, *That though we do the most usefully serve our Generation, though we are possesst of the most excellent and publick Virtues, yet this does not secure us from the common*



common fate of all Mankind, but we must fall asleep, be laid to our Fathers, and see corruption. But,

First of all, Let us see what it is to serve our Generation; and this is done especially in these two Instances: In doing as shall require.

To answer a good man's duty to his Country, by **Serving God**, and **Serving our Country**. And as for the first, nothing is more common to our Countrymen, than to say, that they serve God, and yet they do not.

Though indeed these two, in some respects, not only seem to be, but are coincident: for in serving our Country we serve God, who has expressly enjoynd it, and taken as much care for the securing Peace, and Order, and Good will amongst men; as he has for securing his own Service, Honor, and Worship. And then again, if we serve God, we shall be sure in our respective places to serve our Country. A Good man will do all the good he can to others; he will not confine himself within himself, or his own private concerns, but will extend his goodness to all round about him, and like the Sun in the Heavens, disperse his Influences



fluences all over the Earth. But to be more particular,

First of all, we serve our Generation in serving God; in serving God our selves, and in taking care that others do so.

A Holy, Regular, and Exemplary Life is highly useful to our Generation; for thereby we may be a means of making others good, and so gradually, and from one to another, procure in good earnest, what has been so often talk'd of, **A Blessed and Thorough Reformation.**

And what way can we imagine so likely to make us a flourishing and happy Nation, as Virtue and Holiness, and Care of the Service and Worship of God? for this will engage, and, if I may so speak, encourage God to bless us; remove all the Judgments we dread, and give us all the Mercies we desire. It is Vice and Immorality that loosens the Nerves of Government, makes it Paralytick and unsteady; and there is no greater Traytor to his Country than a Wicked man: He, as far as in him lyes, exposes it not only to the Invasion of a Foreign Enemy, or the Fury of a Domestick Massacre, but to the anger of an Almighty God. It

is

is Righteousness and Religion alone that can preserve our State and Kingdom; without these we lay our selves more open and obnoxious, than by the greatest want of Men and Arms. It has been observed by the *Roman Historians*, that they arriv'd to that Height and Power, as to be *Masters* of the largest part of the World by their *Virtues* and *Religion*. The Gods, say they, favour'd them, because they were so exact, and even *scrupulously diligent* in their *Worship*. How far the *Providence* of the true God might be concern'd in this, I shall not take upon me to determine: But this He himself hath oft declared by the mouth of his *Holy Prophet*, that *Righteousness shall save and exalt a People*. *Righteousness*, says the Wise man, *exalteth a Nation*, but *sin is a reproach to any People*, *Prov. 14. 34.* and not only a *Reproach* but a *Ruine*. And of this we have many Instances: could there have been found only ten *Righteous Persons* in *Sodom*, It and the *Cities of the Plain* had not been turn'd into *Flame* and *Sulphur*. Had the *Old World* attended to the *Instructions* of *Righteous Noah*, had it not already been

been drown'd in Wickedness, it had not been drown'd in Waters, nor suffer'd so fatal and universal an Inundation. In a word, when a People grow generally wicked, and Iniquity becomes National, it forebodes more ill, and is of more ominous signification, than the most astonishing Aerial Apparitions, or even a Sky full of Prodiges and Blazing Stars; for this portends little less, without even a miraculous Interposition of the Divine Mercy, than the utter Subversion both of Church and State. From all which it undeniably follows, that a man cannot do better Service in his Generation, than by being good. And believe me, Sirs, Loyalty, though it be a brave and Noble Virtue, may a principal part of our Religion, yet it is not the only Virtue, nor does all of Religion consist in it: There is Temperance and Chastity, Justice, Mercy, and Humility, with a great many other things, that must go together to denominate a man good and Religious. Give me the Liberty therefore to beseech you, if you would really serve your Generation, that you would take care in the first place of serving God: let not your

Loyalty

Loyalty and Religion be stain'd and dishonor'd  
by your Prophaneness and neglect of the fear  
and worship of God.

But as you must serve your Generation by  
being good your selves, so you must by endeavoring  
to make others good. This Task indeed seems to be more  
peculiarly appropriated to us of the Clergy, whose business  
and duty it is, to promote the welfare and happiness of men.  
And we then serve our Generation, when we are regular and  
exemplary in our Lives, and conscientiously attend to the  
Offices of our Ministry; and we are more particularly serviceable,  
when we direct our Discourses against the Vices of the Times.  
We are indeed complain'd of, as if we were too busie in meddling  
with Affairs of State; and why? is it not because we so often  
press Obedience to Authority? and had we not, and have we not cause?  
Is not the whole Nation in a manner over-run with Faction  
and Seditious Principles? Is it not very lately that we had  
like to have been overwhelm'd in a Sea of Blood as great as the  
British Ocean? so that  
we

we are so far from being faulty in this, that we should be unpardonably Criminal, should we neglect it, being oblig'd thereunto by that care we ought to have of the Souls of men, and by that concern we ought to have for the Happiness and Peace of our Country. Yea, but say some, there are other faults besides Disobedience to Governors, as Intemperance, Uncleanneſs, rash Swearing, general Prophaneneſs, and the like: Yes, there is ſo, and there is alſo Diſcontent, and Ambition, and Ingratitude, Cenſoriousneſs, Pride, Supercilioſneſs, Covetouſneſs, and Oppreſſion. There is alſo Hypocriſie, blind Zeal, Schiſm, and Hereſie, Wrath, Envy, Emulations, Revenge, Malice and Implacableneſs. I ſay, for my part, let us, as opportunity ſerves, Preach againſt them all; but in the mean time, I hope we are at Age to judge which may be the propereſt, and at what Season: I am ſure Obedience to Authority has been a Subject highly ſeaſonable, and it is to be feared will continue ſo to be for ſome time yet.

But

But besides the Minister, there is also the Magistrate, that must take care to serve his Generation; in taking care that others be good. All that we can do, is but to persuade, and put in execution the Censures of the Church: the Weapons of our Warfare are only Spiritual, but theirs are Temporal, they bear the Sword, and may they not bear it in vain, but execute Justice, and maintain Truth. Their business is to let the Laws put in execution, both such Laws as prohibit Profaneness, and such Laws as prohibit Schism and Popery; and who can tell me, how they can be more serviceable in their Generation, than in doing this, and being zealous for the defence of the Church? I mean the Church of England, in opposition to all Parties and Factions whatever, whether Papist or Fanatick, the Poor Church of England, against which there is such an unanimous Conspiracy, as if Hell were broke loose on all sides against us; but this is our comfort that we suffer no more, than what our blessed Jesus did before us; both Jews and Ro-



mans, those that were at mortal Enmity  
between themselves, could agree well  
enough to mock, and despise, and as-  
sail and crucifie the Lord of Life. Now  
what greater good can you do, or Ho-  
nor desire, than to rescue and vindicate  
oppressed Innocence? And how can you serve  
your Generation better, than by securing the  
purest, most Primitive and Orthodox Church  
in the World. Some of you, Gentlemen,  
ought to make a particular Conscience  
of this, I am sure the worthy Person whose  
Funerals we now celebrate, did, for  
though he had not liv'd long, yet he  
had liv'd long enough to know full well  
the danger of Schism, and that Ruptures in  
Church were the next way to make Fra-  
ctions in State, and indeed scarce any Treas-  
on has been hatch'd but in the nest of a Con-  
venticle. Had men been kept to the  
Church of England, we had, it's true, want-  
ed a Martyr in our Kalender, but then we  
had also wanted that guilt of Innocent Blood  
that lyes so heavy upon our Nation.  
Had the Laws been put in Execution, had  
the Church been maintain'd in its Honor  
and



and *Authority*, we should at present have had but little reason for any *Rigor* or *Severity*. But as the case now stands, if we would provide both for our own welfare, and that of our *Posterity*; if we would not only serve this but the future *Generation*, it cannot be done better than by securing a reverence to the *Church*, by serving God our selves, and causing others to do so, and that in our respective *Places* and *Stations*.

Every one indeed is not a *Minister* or a *Magistrate*, every one cannot influence the *Publick* by *Compulsion* or *Persuasion*; but he may, at least in some measure, by *Example*: and however, if through the *Poverty* or *Privacy* of our condition, we cannot serve our *Generation*, otherwise, we may by our *Devotions*. There is no body but may *Fast* and *Pray* for the *Peace* of *Jerusalem*, and God may upon the score of our *Prayers* avert those *Judgments*, which we have long ago deserv'd, and he might justly send upon us. But,

Secondly *we serve our Generation by serving our Country.* This word [*Country*] is certainly a *Charmed* has something of *Magical Incantation* in it; otherwise it could never have wrought such *strange* or even *Diabolical Effects* upon the minds of men, whilst they think they cannot *serve their Country*, unless they *disserve their King*, and oppose the *publick Management of Affairs*. Whereas there can be no better *Service* done to our *Country*, than by yielding *due Obedience to our King*, preserving his *Honor and Authority*, and keeping up a *sense of his Laws* upon the minds of his *Subjects*. If therefore you would *serve your Generation*, you must *serve your Country*; but then you ought to make no *distinction* in this case between *King and People*, nor *Division* between their *Interests*: for whatever is for the *Honor and Stability of the Kings*, is for the *Safety and Peace of the People*. This is the best way of *serving your Generation*, for by this means you will *procure Settlement and Tranquillity*, prevent the *Disorders of restless*

less and ambitious men; you will gain to your selves Immortal Honor, and future Ages will rise up and call you Blessed. Let no Popular Pretences or Libels deter you from serving your King; but continue steadfast and immoveable in your Loyalty. Let others boast themselves to be Patriots, you only are the true Patriots and Friends of your Country, it is you only that serve your Generation, and **it is by the Will of God too**; Obedience to our Governors, being as expressly commanded, as Obedience to God himself.

Having thus, in short, shown you what it is to serve our Generation, let us now add the next Particular; and that was,

Secondly, To show you, That when this is done, that though we do the most usefully serve our Generation, though we are possessed of the most excellent and publick Virtues, yet this does not secure us from the common Fate of Mankind; but we must fall asleep, be laid to our Fathers, and see Corruption. There

is nothing fix'd or settled underneath the Sun, but a constant *Viessitude* and Revolution of all things. This indeed is a settled and fix'd Principle of Nature, that all things must decay and die. Of this we have common Spectacles before our eyes, Summer dies into Winter, Day dies into Night, and is buried in darkness. The strongest Works of Art or Nature are subject to decay and Dissolution: Nay, the very *Monuments* which men raise to preserve the Memory of the Dead, die too, are buried in Rubbish, and forgot with those for whom they were erected:

*Quandoquidem data sunt ipsis quoque fata  
Sepulchris.*

Is it any wonder then, that we should die, and the same fate overtake us, as does all things in Nature; but a *Querie* may be put, Why *Wise men* should die as well as *Fools*? But this is easily solv'd, by telling you that they are men, and, as men, must undergo, what belongs to humane condition: But still it may be objected as a very strange and harsh piece of Providence, that men that are use-  
ful

ful to their Generation, should many times  
in the very prime of their strength fall asleep,  
and he said to their Fathers, whilst those that  
are not only useless, but Posits to the Publick  
are suffered to live, there are no bands in their  
death, but their strength is firm. No doubt  
but God has reasons for this, as well as for  
all the rest of his Providences. He may cut  
off the most useful men by way of punishment  
to the Country wherein they liv'd, to punish  
their Ingratitude and abuse of them, and to  
let them know by their want, the greatness  
of their loss, and the value they ought to have  
put upon them. He may do this further in  
order to remove them out of the way, be-  
fore he sends his Judgments upon us, as he  
removed Lot and his Family to Zoar, before  
he pour'd down fire and Brimstone upon  
Sodom and Gomorrah. The Righteous perishes,  
says the Prophet, and no man layeth it to heart;  
and merciful men are taken away, none considering  
that the Righteous is taken away from the evil to  
come, *IIa. 57. 1.* Over and above which,  
God may have several Reasons, though we  
cannot find them out. And by the way,  
is it not altogether as unaccountable, why  
we

we should come into the World at such a Nick or juncture of time, and not some years sooner, as well as why we should go out of the World at such a Period, and not live twenty or thirty years longer? Let us not wonder then at the fall of any man, though never so wise and useful; nor plead this as a Judgment upon them; for, as Solomon tells us, *All things come alike to all, there is one event to the Righteous and to the Wicked; to the good, and to the clean, and to the unclean, to him that sacrificeth, and to him that sacrificeth not: as is the good so is the sinner, and he that sweareth, as he that feareth an Oath,* Eccles. 9. 2.

The greatest Wisdom cannot ward off the stroke of death, nor the greatest strength withstand the Power of the Grave: when you have in the best measure you can, served your Generation, you must fall asleep, be laid to your Fathers, and see Corruption.

A sad instance of the truth of this, we have here before us: For could Wisdom or Strength, or Usefulness have preserv'd, or prolong'd Life, we had not met now to have bemoan'd



bemoan'd the death of this **Great man**,  
 who had all these in the amplest measure.  
 That he serv'd his generation, is as certain,  
 as that he liv'd; and yet, **Lo!** he is fallen  
 asleep, and it will not be long before we lay  
 him to his Fathers, and he must see corruption.  
 He was a man so every way useful to his  
 Church, his King, his Country, his Relations,  
 Neighbours, and indeed all that came near  
 him; that if ever any one may be said to  
 have serv'd his Generation, he may; and he  
 did it with that readiness and activity, with  
 that constant and unwearied diligence, as  
 if he had foreseen the shortness of his Life,  
 and was resolved to do the business of  
 forty years, in the space of three or four; and  
 in this respect, though it must be acknow-  
 ledged in an infinitely inferior degree, he was  
 like our Saviour himself, in that he went a-  
 bout doing good. He was wholly for the  
 Publick; no Private Interest or concerns could  
 in the least byass him from what he in con-  
 science judg'd to be for the good of the  
 Publick.

**D**

**But**



But to begin with his Religion. He was a True and legitimate Son of the Church of England, he always express'd a mighty zeal and tenderness for it, and if ever he was Passionate, it was at the Liturgy, he received the Sacrament with the greatest devotion, and attended the Publick Prayers with the greatest Affection, and was in good earnest with God Almighty, when he appeared before him. In a word, he had always a deep concern for our Religion; and why? He understood it; for the Church of England has no greater Enemies than Atheism and Ignorance. And, I suppose, his greatest Enemies won't charge him with either of these. His Knowledge was large and comprehensive, he had a very good sense, and knew a great deal about Religion; and as an Instance of which, let it be known, that he has express'd his Zeal as well against Popery on one hand, as Unitarianism on the other. During his Life, in that remarkable Act of Charity of his to Peover, he has taken express care, that it shall continue no longer, than whilst the Minister shall perform Divine Service,

vice, according to the Officer now by Law established. And at his death, some of his last words were, that he dy'd in the Faith of the Church of England; and accordingly he was always ready to support and encourage us of the Clergy: no man had a greater kindness for our persons and office, and then was his kindness the greatest, when both met together, and Persons did their office. So that I am sure we of the Clergy have an unspeakable loss in this Honourable Gentleman. We have reason to lament and mourn; for we have lost a true and a faithful Friend, one that would have made our Interest his, and served us to the utmost of his Power: and the truth is, our loss is the greater, in that we have so many open and professed Enemies, and some of those, who pretend to be our Friends, make little more account of us, than of their Commons and Footmen. In the Levitical Law, there are Provisions made concerning the mourning of their Priests, but in the Evangelicall, I remember none. And yet, I think in general, That no man should mourn as without hope: And we hope, that though

he be fallen asleep, and can no longer give us his Countenance and Assistance; yet that there will never be wanting such as will favour and encourage those of us, that are honest and conscientious, and we desire no more.

I cannot forbear adding one thing further, as an eminent Instance of his Religion, and that was his Meekness, and Gentleness, his Candour, and Charity, and readiness to forgive, without which divine Qualifications, our belief in Christ will signify no more than if we believed in Mahomet or Devil. If we will assent to what the Scripture, though not in express words, yet hath plainly enough told us, **That our Dealings with others, shall be made the Measure of God's Dealings with us.** There is no question to be made of his Pardon and Happiness; for he has oft told me, with the greatest sense and seriousness, that though, **not very long ago,** he knew of no Enemy he had in the World, but now was sensible he had a great many; yet he thank'd God he had not

not the least grudging of mind against them, did heartily forgive them, and did not, as his own words were, wish so much as their little finger to ake; nay, was ready to do them all the kindness and good offices he could, but still with a Reservation to his King and his Conscience.

He had, its true, his failings: for God forbid that we should flatter either the dead or the living, but who has not? *Nul-lum unquam ingenium placuit sine veniâ.* There are a great many things to be excused, and several to be pardoned, even in the best and wisest of men. There are a spiteful sort of people in the World, that let a man be possess'd with never so many Virtues, they shall only look out at one corner of an Eye, and cast a glance upon them; but if through the frailty of *Humane Nature*, and the Violence of *Temptation*, they be overtaken in a fault, shall open both, gape and stare, and make remarks, as if some Monster were dropt out of the Clouds. And a great many things in our case are owing to *Credulity* and *Malice*. *Malice* is one of the strangest Monsters, that ever even *Africa* teem'd;

It

It has the oddest Eyes, and the oddest Ears of any of the most deformed Productions of Nature; It can hear what was never said or spoke, and see what was never done or in being; it has a Faith strong enough not only to remove but swallow Mountains, and give credit to the most impossible Fictions and Romanick Legends. But whatever Impressions the Teeth of this elfish Fiend could make upon other mens minds, they made none upon his, but his Soul remain'd smooth, close, and firm as Marble.

I have been the longer about his Religion, because that was my business and Employment.

As for what related to his Political Virtues and his Administration of Justice, in those publick Capacities wherein he stood, I do not pretend to be so competent a judge, and yet I cannot forbear to say something.

His

His Loyalty was plain, and is unright:  
 he was one of those brave and generous  
 Souls; that stem'd up against the Torrent  
 of Faction and Rebellion, and serv'd his Ge-  
 neration in serving his King. He was  
 frighted with no mans greatness or Thraat-  
 nings, but his Courage was rational, solid,  
 and undaunted. Never any one paid a  
 greater reverence and Duty to his Prince,  
 and withall never any one had a greater  
 kindness and love for his Country, which he  
 made sufficiently appear by his Care, over,  
 and Service of it; no labour too great,  
 no Journey too long, no expence too  
 much, provided he could but any way  
 be usefull to his Generation. He acted out  
 of a pure Principle of Honor and Conscience,  
 and us'd often to mention that of old  
 Aristotle, that Justice was ~~the~~ <sup>another</sup> mans  
 Right and Due, and  
 to deny it any man, let him be who he  
 would, was no better than Theft and  
 Robbery, he was thereby robb'd of what  
 he had as good a Title to as he had to his  
 Estate. He made the Law his Rule, and  
 no



no man ever was deny'd that from Sir **Robert Leicester**. In short, he was a truly honest, just and publick Spirited man; he had all the Virtues and Ornaments belonging to a Magistrate, he had Wisdom and understanding, he had calmness and Patience and seriousness, he had Port and Authority, and he had an undaunted Courage and fortitude, and in all the publick Actions of his Life did demonstrate the same.

As for his Homiletick and more private Virtues, never any man was possess'd with a greater pleasantness of Conversation, with a more ingenuous, free, and candid Temper; there was nothing of sourness or ruggedness in him, but all sweet, smooth and calm as the Evening Waters; the greatest Storms and Tempests could not raise so much as one Wave upon his Soul: at least, his Passion was so far under command, that it will be no easie matter to produce so much as one Instance of his Anger. In fine, he was a most Loving Husband, a Tender Father, a kind Master, a Good Landlord, and a True Friend.

And



And now it may be expected, that as I have spoke something of the Life, so I should speak something of the Death of this Great man; and of this last I can give you the best and the truest account, for I was with him for some time before and at his death, and he died like a man and like a Christian. A little after I came to him he desir'd Prayers, which accordingly we had, and a little after that he expressing a true and sincere Repentance for all his Sins, desir'd to have Absolution, and I speak it without fear of being branded for a Papist. **I did absolve him,** and that in the Name of the Father, and of the Son, and of the Holy Ghost; and I doubt not but **he is absolv'd,** and will find mercy in the day of the Lord. His Pain still continuing, he was pleas'd voluntarily to declare, that he died in the Faith of the Church of England; as it was now by Law establish'd, trusting in the alone Merits and Mediation of the Blessed Jesus his Saviour. after which having sent up some few Ejaculations, he thrunk up himself,

gnt

E

and

and with a little groan fell in my Arms upon the Bed, where I receiv'd his latest gasp, clos'd his Eyes, and laid him asleep. Thus he died, and in this respect he died as he lived, with the same calmness and evenness of Temper; there was no Abandon of Spirit, or disturbance of mind, but a perfect composure and submission to the will of God.

-x Lord the man is dead! and Lo, he is dead! The banner of Israel is slain, how are the mighty fallen! Tell it not in Gath, nor publish it in the Streets of Ascalon, lest the Daughters of the Philistines rejoyce, lest the Daughters of the uncircumcised triumph. And you that lov'd him not whilst alive, may now indeed rejoyce and triumph, for here he lies dead. Go too then! burst open his Coffin, tear off his Shroud, trample upon his Body, and insult over the **Fallen Lion**. Fallen indeed he is, but he fell Honourably as became a man and a Christian; Fallen indeed he is, but he is only fallen asleep, and we are now to take care of him; but he is only going

ing to his *Fathers*. He must indeed see  
Corruption; but it is in order to render  
him *Incorruptible*: For when we commit  
our Friends to the Ground, we lay the  
*Foundation* of their future *Honor*; and though  
their Bodies moulder into *ashes*, it is only  
that they may rise the more *August* and *Glo-*  
*rious*.

I shall say no more then, but leave  
others to go home and make their *Ob-*  
*servations* upon him and me, and what I  
have said of him, whilst I address my  
self to you who stand in the same station  
that he did.

It has pleas'd Almighty God to make  
a *Breach* amongst you, and a sad *Breach*  
too, but let not this discourage you from  
trading in his steps, and conscientiously dis-  
charging your Duties. Let not your hearts  
grow faint, nor your hands wax feeble, but  
quit your selves like men, and still pro-  
ceed to vindicate and assert the Govern-  
ment both in Church and State: and show  
to the World that you were not only

ated and invigorated by him that is now fallen asleep; but that you have within your selves the Principles of Justice, Generosity, Religion and Loyalty. To be calumniated and aspers'd, is no more than what you must expect; but what wise man will value the Hissing of Gese, or the noise of the Mobile? No man of Sense but will applaud and commend you, and Bless God for you: and whatever reproaches you may suffer at present, your Names will be remember'd with Honor to future Ages. And when your days are at an end, and your Lives and your Labours are expir'd, and when like this Gentleman, you have serv'd your Generation, may you like him, fall asleep, and be laid to your Fathers; and though you must see Corruption, it is no more than the fate of all the World, you shall however be rais'd Incorruptible, and for ever shine as the brightness of the Firmament.

I have only one thing to add more, and I have done, and that is, that you would pardon the Weakness and confidence of a Stranger, and that you would  
all

all joyn with me in Prayers to God for our  
poor afflicted Family:

That he would be pleased to pardon all those  
Sins that caused him to lay so heavy a hand  
upon us, and in the midst of Judgment remem-  
ber Mercy; That he would give us Patience, and  
Contentedness, Self-resignation and Submission to  
his Will, that so we may not provoke him to add  
to our Calamities, and render us yet more miser-  
able; That he would comfort the afflicted Lady,  
supply all her wants, and make her once more  
bear of joy and gladness; That he would bless  
the Fatherless Children, that they may be du-  
tiful to their Parents, serviceable to their  
Country, and Religious towards thee their God  
and Father. And Grant that every one of  
us here present may remember our latter end:  
We know not how soon it will be, notwith-  
standing all our Wisdom and strength, before  
the Eye that hath seen us, shall see us no  
more, and our Habitations shall know us  
no more. Grant, O God! that when ever  
this shall happen, we may all in peace fall  
asleep,

asleep, be laid to our Fathers, and at the Resurrection be raised up into Eternal Life, thorough Jesus Christ our Lord. Amen.

F I N I S.